THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Man's perfection consisteth not only in faith and in law, but in charity, and only he that hath charity knoweth that which is needed for salvation."—SAVONAROLA.

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FAITH INDISPENSABLE, WHETHER IN THINGS TEMPORAL OR SPIRITUAL.

IN a conversation which the writer had recently with a gentleman friend of his acquaintance, an idea was brought forth which has occasioned some serious reflections upon the principle of faith. His friend is a man of wide reading and considerable logicality, and one who does not believe in any of the existing dogmas or teachings of the many Christian faiths. He neither affirms any of them to be true, nor does he deny the possibility of them being true. He places himself in the position of the agnostic who affirms that as far as he is concerned, there has been no authoritative proof advanced along these particular lines which satisfies him. He is, however, a confirmed believer and sympathizer with the aims of Socialism. During the course of the evening the discussion touched upon the subjects of pre-existence of the spirit of man, and the eventual destiny of the race, of the existence of a God and the "eternal judgments." At the conclusion of our little conversation the friend made mention of the fact that the theories which had been advanced were in themselves beautiful, but that so far as he himself was concerned they were unacceptable because of the lack of absolute proof. "The only difference between you and me," he said, "is that you have the *faith* and I have not."

The statement has led me to reflect upon this fundamental principle of the gospel, this particular attribute without which "it is impossible to please God." The deplorable and inconsistent posi-

tion of my friend and others who honestly attempt to justify themselves in the belief that the so-called "riddles of the universe" are unsolvable becomes more apparent the longer I think over the matter. That the "whys" and the "wherefores" of our existence cannot be answered in totality and finality by any individual, is granted. But that faith can give us a guarantee based upon solid grounds for the eventual solution of the enigmas of existence; and that this faith so used is of the same fibre and quality as the faith which operates the movements of individuals and nations in regard to temporal affairs, is a truism which may possibly need some elucidation.

Let us consider the first part of the Apostle Paul's definition of faith, that "Faith is the substance of things hoped for." My friend and his wife are most happily married and their wedded life has been one long honeymoon. Seemingly the cross word which brings sorrow to the soul has never passed between the two, and the faith which each had in the other prior to marriage, and which brought them together, has become by the flight of years, an absolute knowledge, But without this faith as the foundation upon which to build, the marriage which has resulted so happily would never have occurred.

My friend becomes ill and suffers from a severe attack of indigestion. The physician to whom he goes because of faith in the man's ability, advises certain combinations of food for the eradication of this physical ailment. The advice is strictly followed, relief ensues, and again he is made happy by the knowledge gained through the motive power of his faith. He believes in the eventual socialization of the world, that wealth and unscrupulous power going hand in hand shall be separated forever, and that the present social inequality of humanity shall be done away with. His faith in Socialism makes this a confirmed knowledge and one who should endeavor to convince him otherwise would have as impossible a task as Hercules of old found in cleansing the Augean stables by his own strength. Upon Socialism rests his hope for the future, and his faith in this great movement of the modern age gives him a guarantee in its panacean pretentions.

History bears witness of the universality of faith as the "substance of things hoped for," and the power which has eventually brought their realization. In the early years of the nineteenth century there arose on the horizon of the political history of Europe the fateful star of Napoleon, the great "man of destiny." Its portent brought terror to the nations, and as it rapidly ascended to its zenith, thrones trembled and fell, nations were broken up and international boundaries were erased from the map of Europe. The ultimate aim of this man of war and carnage, was the moulding of the nations of the earth into a world empire with himself as the absolute governing power. The dream of his youth became the faith of his manhood, a faith in his ability and

genius, without which Napoleon would have remained in obscurity.

One other example taken from the pages of history will suffice. Newton as a young man was brought face to face with the great problem of the attraction of one physical body for another. Lying in the shade of an apple tree one afternoon an apple fell, striking him. Just why the apple should fall down towards the earth instead of in the opposite direction was an enigma. Science failed to give a solution. His life from then on is a story of resistless energy impelled by his faith in the ultimate solution of the problem. For years he made deductions and figured exhaustively. The laborious efforts of a life's work were finally crowned with success and he gave to the world the explanation of the phenomenon in the Law of Gravitation.

Carlyle explains history as the record of the achievements of great men. It is evident that the achievements of great men are the direct resultant of their faith. Such being true, we are lead to the inevitable conclusion that history itself is nothing more nor less than the resultant of this thing we term faith. "Through faith we understand the worlds were framed," and through faith has the world moved and history been formed ever since. That such is the case, my friend would no doubt agree, but when we endeavor to apply the same vital principle to solve the enigmas of the spiritual kingdom, he strenuously objects. We must have proof, absolute proof, he contends, before there can be acceptance of these "truths of the kingdom."

Is it illogical to insist that faith must necessarily play the important part in the solving of spiritual things? By it we obtain an assurance of the things which every man hopes for, namely, the perpetuation of the personality after death, and the "eternal judgments." It is the same assurance which was the active force in the lives of Napoleon and Newton, and the identical assurance which guides the individual actions of every person. While of the same quality and fibre, this spiritual faith must be of a more lasting nature, but implanted in the soul of man it becomes the guarantee for the eventual solution of the problems of the life to come.

R. W. Young, Jr.

A TASK.

To be honest, to be kind, to earn a little and to spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends but these without capitulation, above all, on the same grim condition, to keep friends with himself, here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

GOING HOME.

I WAS once taking a journey when the train stopped at a station near a boys' school, where the holidays were beginning, and I saw some boys standing on the platform ready for their journey homeward. Four of them entered the compartment in which I was seated.

"Where are you going?" I said to one who sat opposite.

"Home," he replied, with such a smile of pleasure as I shall never forget.

"We are all going home," said one older boy, "and are very happy; we have been thinking of home and reckoning on the holidays all this half year."

"But," I said, "did not thinking so much of home make you idle at school?"

"Oh, no," he answered, "we wanted to get prizes that our parents might be pleased with us; every thought of home made us work the harder."

The boys now talked together about home; some appeared to think most of their parents and family circle; some spoke of other friends whom they hoped to meet; one said he had an elder brother at home, who had been abroad so long he could scarcely remember him.

"Shall you not be afraid of him and feel him like a stranger?" said a little boy next to him.

"No, not at all," he replied, "I have heard how good he is, and I seem to know him already; then I have his picture to look at, and he has sent me presents, and written such kind letters to me, that though I have not seem him, I have learned to love him."

Some reckoned most on the amusements of home; and one weakly-looking boy dwelt chiefly on the rest from study, and the freedom he should enjoy at home.

Occasionally they spoke of school, and favorite school fellows left behind; or looked out and admired something within view; still their thoughts turned homewards, and they liked everything that reminded them of home.

One at length said, "There is a house like my father's, only not so good." Another pointed out a field with a pond in it, resembling one near his own home; while another admired a stream because it was like a brook close to the family abode.

Sometimes, also, they were amused at the stations, by observing the passengers getting in and out; but they were sure to remark, when the train was again in motion, "Now we are getting on: that is good; we shall soon be at home."

One boy complained of being hungry, and another said he was thirsty, but added with a smile, "Never mind, we shall get our dinner at home."

At last we came to a station where one of my young companions

was to be dropped; a messenger was waiting for him; the boy said, "Farewell," and springing out, was soon on his way *home*. The others looked after him, and seemed to miss him, and regret his loss, but were comforted by thinking how happy he was, and that ere long they should be equally so. Then at the next station, a second was called for, and parted from in the same manner; and soon after a third. He was the one who had spoken of his elder brother, and on getting out, he saw that dear brother coming to meet him, and was caught in his arms in loving embrace.

The last was summoned by an ill-looking man, who appeared cross, and bade him make haste, for he could not wait; the child shrank back and said, "I do not like him," but immediately added, "It does not signify, he will take me *home*," and jumped out willingly; the man then looked more kindly at him, and as he was his father's messenger, sent to conduct him home, the boy hastened after him with bounding steps. So I was left alone, and soon after the train stopped at my station, and I too reached home, full of serious, and I trust profitable thoughts, suggested by the journey, some of which I will lay before you.

First, all of us, as Christians, profess to be going home; we are strangers and pilgrims here, journeying onwards to that city, the builder and maker of which is God—the Celestial City. There dwells our merciful and gracious Father; there is Christ our Savior, who, by His atoning sacrifice on the cross of Calvary, loosed the bonds of death and brought about "life everlasting": there is the Holy Ghost, our comforter and sanctifier; there, too, are the glorious angels and the "spirit of just men made perfect," whom we loved on earth; there is freedom also, and rest, in that future world, and there are pleasures at God's right hand forever more.

Surely those who look for such a home must have feelings like those of the happy boys I traveled with, must be earnestly desiring to reach it, always dwelling on the grand prospect, speaking of it one to another, and preparing themselves for its employment and pleasures. Surely they will be "rejoicing in hope, patient in tribulation, continuing instant in prayer," setting their "affections on things above, and raising their hearts to heaven."

They may find some pleasure and some rest here below, but only so far as to remind them of better joys in store, and of that rest which remaineth for the people of God; they may love their friends here, but chiefly so, hoping to have their friends for eternity; they may mourn their loss, but are comforted by thinking of their happiness, and looking forward to the heavenly meeting; and when their own last hour approaches, they will welcome the messenger who summons them home, however hard and rough the hand of death may be. This should certainly be the case, and yet how often do we see that it is not so!

As our companions pass away, we may look after them tenderly

and hopefully, comforting ourselves with this thought of following them home. And when our own summons comes let us not shrink in fear. We may have pains and struggles in our dying hour, and the messenger may look stern and forbidding, but our heavenly home lies beyond; our Father is there; our Savior and elder brother will meet and welcome us, and there shall be no more sorrow, nor crying, nor any more pain, for "God himself shall wipe away all tears from our eyes."

May the blessed home be the everlasting portion of each one of us! And may we, like those happy children, rejoice in it; think and speak of it; comfort ourselves under every trouble with the prospect of it; prepare ourselves for it; press towards it; fix our affections there; and finally welcome the summons from earth to heaven, into the presence of our Savior and our eternal Father.

61 Grange Road, East. BEN A. CRITCHLOW.
Middlesbrough.

CHRIST AND THE EARTH.

AN ALLEGORY.

I.

THE world lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's beauteous creation. Earth, a virgin, beguiled, ensnared in sin, shrank shuddering from the touch of her would-be violator and destroyer.

Hark! a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield. The links are firm, the staple strong. Madly she tugs and toils. In vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. His hot breath blisters her cheek, his cruel fingers clutch her throat, his fierce eyes flame with passion. Again and again she struggles, exerting all her strength to repel the foul polluter. Alas! his strength is stronger, his grasp a grasp of iron: he holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free.

Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that baleful eye. She is lost. For who can save her now? Oh, that a virgin should be defiled! Oh! that she should be dragged into deeper depths of shame than those in which her wayward will and youthful folly have plunged her!

II.

A cry for help was heard in heaven. The incense of tears, the perfume of prayers came up before the great White Throne, and the heart of Him that sitteth thereon—the mighty heart of the throbbing universe was touched with compassion.

"Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy bride, to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sin. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." Spake the Eternal Father.

Obedient to the royal mandate, the Son departed from his Father's house. Yet went he not in glory, with courtly train or blazing equipage; nor as warrior girt for battle. No chariot he rode, no charger mounted. No shining armor encased him. Nor sword, nor spear, nor shield he bore. For thus he reasoned wisely: "My mission is of love, my errand one of mercy. I go my bride to woo. She shall love me for myself, and not for wealth or station."

Doffing his celestial crown, sparkling with jewels of souls erst redeemed; laying aside his golden sceptre, and exchanging kingly robe for pilgrim gown, the Prince of Peace bade heaven farewell, and solitary and alone decended the stairway of the stars.

III.

A sound of falling shackles in the dungeons of despair! The crash of bursting gates, the roar of crumbling ramparts, the shout, the song of joy, the trumpet-peal and thunder-march of victory. Earth! thy hour is come. Deliverance is here. Hell's battlements are shaking. The standard of Liberty floats triumphant above her ruined strongholds!

But ah! there looms another sight. A cross, a crown of thorns a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for Him, thy great Deliverer? For this came he to woo thee, to rescue and redeem thee, to exalt thee in glory above the stars of God? Is it thus a bride doth meet her lord?

A voice from the depths gave answer:

"Not mine, mine the blame. I knew thee, Lord, and welcomed thee; but Sin and Satan laid thee low. In the hour of my deliverance thou wert slain. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?

For through the night a solemn Voice fell echoing: "I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O Earth! I have broken the bands which bound thee. Thy foes no more shall ensnare thee. The midnight hour is past. The morning breaks in glory. My bride thou art and shalt be. For lo! I come again to claim thee!"—O. F. WHITNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 23, 1911.

WE HAVE MANY FRIENDS.

THE following excellent testimony is from the pen of a Morecambe friend, Mr. A. Thompson. We have never met Mr. Thompson, but the note of gratitude in his communication discloses a most commendable human characteristic:

"To the Editor of the *Daily Dispatch*, January 26th, 1911.

"Sir,—If Mr. Freece, who has written to you, has the name of one man living in a polygamist state, open or secret, in the whole State of Utah, let alone the names of two hundred and twenty, and will only let the Prosecuting Attorney of the United States know who he is, that man will soon be behind the bars of a United States prison. The fact is that the laws of the United States against polygamy are most rigorously enforced, and I question if to-day, in all Utah, a single case of a 'Mormon' can be proved to be living in a state of open or secret polygamy. I went to Salt Lake City many years ago, suffering from that dread complaint, consumption, and though I was poor, friendless, and ill, the 'Mormons' took me in, and fed and nursed me back to health, and never once asked me to become a member of their Church."

On the same date appeared another communication to the same paper written by a man in Cardiff, and signed, "J. S." He asks a number of pointed questions refuting statements made by Mr. Freece in regard to land statistics in Utah and adjoining states, and remarks:

"I am not an elder, nor have I ever been a member of the Church of Latter-day Saints, either of Joseph Smith or Brigham Young, but I claim to know something of Utah and the contiguous states in which the 'Mormons' flourish. I am in a position to state that where polygamy is indulged in, it is in breach not only of the law of the State, but of the 'Mormon' Church; that this was established by the Smoot Commission at Washington; and that if there are any individual breaches of the monogamist law—well, we have only to look at home."

These letters coming unsolicited as they do are appreciated by the saints in this land, as showing the esteem in which the people are held even by those who are not of our number, and all notwithstanding the continuous noise some enemies are making.

Some of the newspaper notices that appeared in Scottish papers a few weeks ago, during Mr. Freece's tour of that part, were sent by friends to David L. Murdoch, a Scotchman residing in Utah. Mr. Murdoch saw a gleam of humor in it all, and penned to one of his friends the following trite verses:

"Oh, what a stir, oh, what a din
Tae mak white black, turn outside in.
When work is slack and jobs are few
Just damn the Mormons, false or true.

"Mak it appear as black's you can
A lie has always truth outran,
But truth eternal fears no foe,
For truth is truth where'er you go.

"Berate, decry, traduce, defame,
Though false as hell, 'tis all the same.
The rabble shout 'away with Him,'
Did not prove Him a man of sin.

"'Twas ever thus since time began,
Truth crushed to earth, placed under ban
Will rise again, maintain its place
To Freece's shame and great disgrace.

"There is a place for all such men
Who maketh lies and loveth them.
In hell's domain he'll rest awhile
Unless he change his tune and style."

Our readers will remember that a baptismal service was held in Bradford (Leeds conference) last month and reported by a great number of newspapers, arousing some unfavorable comments. A few ministers undertook to have the use of the baths for baptisms stopped, but fortunately they were not successful. They succeeded in having a special meeting of the Baths Committee called, and following is a report of the proceedings as contained in the *Bradford Daily Argus* of February 17th, 1911:

"A special meeting of the Bradford Baths Committee took place for the purpose of considering several matters of interest under the chairmanship of Alderman H. M. Trotter.

"The question of the use of the Bradford public baths for 'Mormon' baptisms was considered, and a letter was laid before the committee which had been sent to the Lord Mayor (Mr. J. Moser) by the Rev. H. Gresford Jones, the vicar of Bradford. The letter enclosed a resolution from the meeting of the clergy in Chapter, stating that while anxious to safeguard the principles of religious liberty, the clergy in the interests of public morality and the purity of home life, protested against the Corporation allowing the use of the bath, and urged that further permission be withheld.

"The Committee gave lengthy consideration to the matter, and eventually decided not to interfere with the general practice

which, it was stated, had been followed in Bradford for at least twelve years.

"The view was taken that the 'Mormons' constituted a religious section of the city who had hitherto conformed to the law and committed no offense against public morality, and that they were therefore entitled to the use of the baths under ordinary conditions.

"The resolution was passed unanimously."

So, while the "heathen rage and the people imagine a vain thing," *every* man's hand is not against us, not by any means. *Invariably* those who *know* us are for us, be they Christian, Jew or Gentile.

The elders and saints would do well to learn by heart the following encouraging and prophetic lines by Theo. E. Curtis:

"In Truth's mighty battle, ye hosts of the Lord,
Your triumph shall come without carnage or sword.
The foe, it is true, is abroad in the land,
But he carries his own swift defeat in his hand.
Let the slanderer rail with his finger of scorn,
For his boast shall go down e'er his triumph is born.
Let the foe do his worst, every shaft he has sped,
Shall return with a curse on his own guilty head.
Our victory's sure, though we waste not a breath,
For error and sin worketh sorrow and death.
So cleave to the truth which descends to our view,
Though her cause is obscure and her patriots few.
For truth born of heaven, Jehovah her friend,
The nations her field, and their conquest her end,
Shall march to her throne with a triumph complete,
With the earth and her enemies under her feet."

S. N. L.

MINUTES OF HULL CONFERENCE.

OUR semi-annual conference commenced in the Lecture Hall, Kingston Square, Hull, Sunday, March 19th, 1911, at 10:30 a.m. President Rudger Clawson and Elder H. B. Clawson from Liverpool, President Ernest S. Horsley of Leeds, Elders Edward Hatch and Vern Harmon of Sheffield, together with Joseph S. McCann and fifteen traveling elders of the Hull conference were in attendance.

The opening prayer was offered by Elder James T. Bigler. Elders William F. Patrick and Elmer W. Smith administered the Sacrament.

President Joseph McCann emphasized the importance of the Sacrament and the seriousness of voting to sustain the authorities.

Elder John R. Watson read the labor and statistical reports for the past six months. The general and local authorities were presented by President McCann and unanimously sustained.

Elder William C. England of York reported conditions there

as in good order. Commented on the "Beehive," the Church emblem, showing its appropriateness inasmuch as the Church adds works to her faith. Read an excellent poem, "Who are You?" in order to substantiate his remarks.

Elder D. Chester Loveland was pleased to report the Grimsby branch in fair condition. Bore testimony to the truthfulness of the gospel. Spoke forcibly on the necessity of men receiving "Divine Authority" in order to act in the name of God.

Elder Edward Williams sang the beautiful song, "Unanswered Yet."

President Horsley deplored the fact that people to-day are lovers of pleasure more than lovers of God, because the theatres and music halls are better filled than the churches. Explained the universality of the gospel message, and said we should be thankful we live in this dispensation, and have an opportunity of proclaiming the restored gospel to the world.

President Clawson was delighted in being able to meet with the saints under such auspicious circumstances. Commented on the first hymn sung, and urged the brethern and sisters to use prayer in their lives. In performing good deeds never let the left hand know what the right hand doeth—follow not the example of the world in proclaiming its good works before men. Decried the use of printed and stereotyped prayers, as they are displeasing to the Lord. The Lord's Prayer was given as an ensample, and should not be used on all occasions. Simplicity is to be used in addressing the Lord.

The morning session closed with benediction by Elder Benjamin A. Wilson.

Elder William H. White, Jr., was the first speaker in the afternoon session. Urged the people to be staunch in the defense of truth. Explained that the individual sins of man cannot be held against the church to which he belongs. The saints help materially in building up the Church.

Elder Elmer W. Smith proved conclusively the character and attributes of God. Spoke of the plan for progression.

Elder Hyrum B. Clawson pointed out that the spiritual body needs food the same as the temporal body. The remarkable unity among the Latter-day Saints is brought about by the Spirit of Jesus Christ in their midst; unity is essential among mankind in order to bring about the kingdom of God on earth—that unity comes through a perfect organization.

Elder Williams then sang, "O Love Divine."

President Clawson said: "A person who is seeking the truth must be zealous. We have nothing to conceal, as our gospel is sustained by the Bible. Explained that the law of tithing is ordained by God for the temporal welfare of His church. Contrasted the principle of obedience to the law of tithing by Jacob, with the little faith evidenced in the time of the prophet Malachi.

Read the promise of the Lord concerning obedience to the law. Tithing was also a law during the reign of Christ.

President McCann welcomed a large congregation at the evening session. Urged the people to be in sympathy with the speakers.

Elder William F. Patrick bore testimony to the gospel. Said that we are saved through obedience—conformity to the fundamental principles of the gospel being the first step in obedience. Certain signs always follow believers, and when these signs are lacking then must we look elsewhere for the power of the gospel.

Elder Shirley P. Jones spoke on the true Church of Christ. Proved there can only be one true church, and that it will be established along the same lines as the primitive church.

The Grimsby branch choir rendered the anthem, "Daughter of Zion."

The Grimsby branch was complimented by President Clawson on the rendition of the anthem. He spoke on the wonderful influence of music. Told of the efforts of the Church to entertain visitors with recitals on the great Tabernacle organ in Salt Lake City, and mentioned the fact that the Tabernacle choir in 1893 carried off the second prize at the World's Fair at Chicago. He condemned the practice of writing sermons and prayers, as it quenched the spirit. The Latter-day Saints speak by the power of the Holy Ghost. The Holy Ghost is absolutely essential in understanding the gospel; it is bestowed after baptism, by the laying on of hands, and is a gift of God. He stated that the elders would never make the sacrifices they do unless they were engaged in the work of the Lord.

The Hull branch choir sang the anthem, "Song of Jubilee."

President McCann commented on the different newspaper reports, and explained that he is responsible, to a certain extent, for the conduct of elders in the Hull conference, and always wanted to see them act as gentlemen. Asked the people not to act hastily in judging the Latter-day Saints, as a judgment thus reached would undoubtedly be misleading.

After Elder Homer J. Brown offered the benediction, the conference was adjourned for six months.

Saturday afternoon all of the above named elders met with President Clawson in an interesting Priesthood meeting. Timely instructions were given and many questions were answered.

SHIRLEY P. JONES, Clerk of Conference.

THE day returns and brings us the petty round of irritating concerns and duties. Help us play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—ROBERT LOUIS STEVENSON.

STATISTICAL REPORT OF SCANDINAVIAN MISSION.

THE following report of the Scandinavian Mission shows that a good work is being done in Denmark and Norway: that the elders laboring there are meeting with encouraging results. During the year 1910 two elders have been laboring in Iceland. Prospects at the beginning of this another year, are very bright indeed.

Conferences.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptised.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts distributed.	Books Distributed.	Meetings.	Families Visited in Tracting.	Families re-visited, not stants.
Aalborg.....	17	31	233	89	353	39	28	7	2	9665	153135	5466	1080	71836	4689
Aarhus	24	56	350	160	566	89	44		8	8381	153729	3792	733	64848	3157
Copenhagen ...	23	59	538	107	704	117	71	2	4	5348	201923	5326	1024	120745	2745
Bergen	16	23	248	75	346	52	11	2	2	4054	153777	4070	741	66590	1060
Christiania	33	99	701	194	994	106	63	4	9	6260	225773	2329	2117	87994	1018
Trondhjem.....	15	16	134	39	189	30	9	3	1	3538	100028	2716	341	36839	1120
Mis'on Office...	4														
Totals.....	132	284	2204	433	3152	433	226	18	26	37246	987915	23699	6036	448852	13729

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Burnley Corporation Baths, Burnley (Liverpool conference), Saturday evening, March 18th, 1911. Seven converts from Burnley and one from Nelson were baptized by Elder William Jackson. Many friends and investigators witnessed the ceremony.

A Good Meeting.—Elders L. G. Corbridge and R. E. Barker write: "Brother Joseph Little of Hanley branch (Birmingham conference), a committee-man of the Wilkinson P. S. A. conducted a service on the 12th of March, 1911, while we were attending conference at Birmingham. Brother Thomas Kirkham acted as Chairman, Sisters Flora Glover and Fanny Kirkham rendered vocal solos, Brother Sidney Beard, piano solos, and Frank Plant and Samuel Procter, a duet. Brother Little made an able twenty minutes address taking his text from the eleventh chapter of St. John. Recent reports indicate that a good spirited service was enjoyed.

An Interesting Meeting.—Elder Shirley P. Jones writes: "On

account of great interest displayed over our recent meeting in New Holland, Lincolnshire, February 23rd, 1911, an account of which was sent to the *Star*, we decided to hire a hall and hold another meeting. Last night, March 13th, was the night selected, and a good meeting was held. In spite of the stormy weather the place was well filled and a very interesting time was enjoyed. I took charge: President McCann and six other elders were present. Elder William C. England from York was the first speaker and gave a very able and instructive address on the necessity of religious denominations holding authority in order to act in the name of God. Elder Edward Williams sang 'If there's sunshine in your heart,' in a very pleasing manner. I took up the remainder of the time, dwelling mainly on historical evidences of the 'Apostasy.' After I had finished, a 'publican' in the crowd endeavored to upset the meeting by asking stale questions. His efforts, however, were vain, as the people were highly indignant at a man of his character endeavoring to pose as a reformer."

A Pleasing Incident.—Elders J. S. Bagnall and Thomas Anderson, write from Rochdale: "During the persecution that is being heaped upon us here an interesting and instructive incident has come to our notice. Thinking that it would encourage others we submit it for mention in the *Star*. An influential business man when talking to a friend here in Rochdale about the 'Mormons' and their accused practices said, 'Well, I cannot see how that can be, for I know of a family of saints who reside in Switzerland and who are known for their kindness to children and to the poor by all in their vicinity. They lead an exemplified Christian life, and so could not very well belong to a people who would do such vile things.' This caused a thought for good to pass through the friend's mind, neither person being in any way connected with the Church. No doubt those good saints little realized that their works of charity would raise friends to the cause in a country so far from their own. This has encouraged us here in Rochdale, and hope that it will do likewise elsewhere."

Branch Conference.—A branch conference was held at Edinburgh (Scottish conference), March 12th, 1911. There were present: President George W. Teasdale and Elders William A. Budge, Charles D. McAlister, D. O. Kirk, Samuel Smedley and James E. Chapman. The first session commenced at 2 p.m. The names of the general and local authorities of the Church were presented by President Teasdale, and were sustained. Elder McAlister reported the condition of the branch; also gave report of Mutual Improvement Association. Elder D. O. Kirk gave a very favorable report of the Sunday School. Elder Budge spoke upon unity. Said we must get the spirit of the gospel and retain it, that this was necessary for our spiritual development, and where it is lack-

ing the gospel cannot be lived as it should. President Teasdale spoke upon the same principle. The evening service commenced at 6:30, a good number of saints and investigators being present. Elder Budge spoke upon "Faith and Works." Demonstrated how the Latter-day Saints are endeavoring to get the world to have the right kind of faith in the right kind of God. Quoted Romans 10:9, and explained how those who confessed with their mouths and believed in their hearts that Jesus is the Christ, must obey the gospel of Christ. To substantiate this he quoted II. John 1:4. President Teasdale addressed the audience upon obedience. Showed that the blessings and gifts of the gospel are given to those who obey the gospel. Explained who the recipients of the Holy Ghost are, and what its purpose, gifts and powers are. The Holy Ghost will not dwell in an unclean tabernacle, so we must keep our bodies pure and clean from the sins of the world. A fine spirit prevailed throughout both meetings.

Successful Socials.—A pleasant social was given in the Wretham Road Assembly Rooms, Handsworth, Birmingham, Saturday evening, March 11th, 1911, under the auspices of the Birmingham branch. Two sketches were given by members and friends, which kept the large audience in laughter for an hour, and then there were character songs, solos and artistic recitations, all of which made up a delightful evening of harmless enjoyment. Much credit is due those who planned and participated in the pleasant program.

On the 17th March, 1911, the sisters of the Relief Society, Northampton branch (Birmingham conference), held an interesting social in the hall, St. Michael's Road. A good program was rendered by the sisters, after which the evening was devoted to playing games.

In commemoration of the anniversary of the organization of the Relief Society a successful and well-attended social was held at Durham House, on the 17th inst., under the auspices of the sisters of the Liverpool branch. A good program was rendered, a main feature of which was a dialogue given by members of the Birkenhead branch. Refreshments were served and an enjoyable time experienced. Proceeds will be devoted to the good cause of relief work among the poor.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVII. SPIRITUAL GIFTS.

Text: We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.—*Articles of Faith*, 7.

I. SPIRITUAL GIFTS CHARACTERISTIC OF THE CHURCH.

1. Promised as signs to the sincere believer (Mark 16:16; Doc. and Cov. 84:64-73.)

2. To continue with the Church. (B. of M., Moroni 7:35-37: 10:19, 23-27; Mormon 9:7-11.)

II. Nature of Spiritual Gifts.

1. An endowment of power from God.

2. Resulting in "miracles." (B. of M., Mormon 9:7-11.)

III. A Partial Enumeration. (I. Cor. 12:4-11; Doc. and Cov. 46:8-29; B. of M. Moroni 10:7-19.)

1. The gift of tongues and interpretation of tongues. (a) Promised as one of the signs to follow the believer. (Mark 16:17,) (b) Scriptural illustrations. (Acts 2:4, 6-12; 10:46: 19:6.)

2. The gift of healing. (a) Some possess the power to heal. (James 5:14, 15.) (b) Power to be healed. (Doc. and Cov. 46:19: 42:48-51: compare Acts 14:9; Matt. 8:10; 9:28, 29.) (c) Present method of administering to the sick. (Doc. and Cov. 84:68; 42:43, 44.) Anointing with consecrated oil; prayer, accompanied by the laying on of hands. (d) Melchisedek priesthood requisite in these administrations.

3. Visions and dreams. See instances: Enoch (P. of G. P., Moses 6:25, 35); the brother of Jared (B. of M., Ether 3). Moses (Exodus 3:2; P. of G. P., Book of Moses); Jacob (Genesis 46:2); Peter (Acts 10:10-16). Note the following instances of visions and dreams given to those not of the Church: Saul of Tarsus (Acts 9:12); Cornelius (Acts 10:3); Pharaoh (Genesis 41); Nebuchadnezzar (Daniel 2).

4. The gift of prophecy. (a) Prophets in communication with God. (Amos 3:7.) (b) Prophecy embraces more than the power of prediction.

5. Revelation. (Doc. and Cov. 43:1-6.)

IV. Imitations of Spiritual Gifts.

1. Miracles wrought by evil power. (Rev. 13:11-18; 16:13, 14.)

2. Predicted. (Matt. 24:24; 7:22, 23.)

General reference: "The Articles of Faith," Lecture XII.

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